THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

No. 30 Vol. XXXII. Tuesday, July 26, 1870. Price One Penny.

CROP PROSPECTS IN UTAH.

THE report from W. L. Farrell, of Logan, Cache County, published in yesterday's *News*, will be read and heard of with pleasure by all in the Territory. Such a report in a season like this, when in almost every direction such destruction to crops has been wrought by the grasshoppers, will reassure the minds of many who might have given way to despondency at the prospect for bread. For the last three or four years, or since the locusts made their re-appearance, Cache County has suffered and lost heavily, which has had a serious result on the total yield of breadstuffs raised, for Cache County is the great grain district of the Territory. In the report of brother Farrell he says, "Our crops are looking excellent. We have not had so good a prospect for five years. Our fall rye is headed out and looks fine. Fall wheat is heading out; spring wheat, corn, peas and vegetables also look very well, and with the blessing of the Lord and the present prospects we will have the most bountiful harvest ever gathered in Cache County."

Next to Cache, Sanpete County has yielded the most abundant crops of breadstuff, and while Cache for several years past has suffered so heavily, the ravages of the pests in Sanpete have not been so heavy. But now the case seems to be reversed, for from all accounts from Sanpete this season, so great is the destruction wrought that, if the people of that county raise enough to bread themselves, they will do very well.

In Southern Utah, or Dixie, they will probably do that; their grain harvest is over, and as the hoppers had not visited there before harvest, it is more than likely that more than enough wheat to supply the wants of the settlers will be raised there.

As a general thing the potato crop, we believe, has not suffered very severely; cabbages, onions and peas have suffered heavily; but with an abundant harvest in Cache County of wheat for bread, and vegetables, and of corn, rye, peas, etc., to feed stock, of which there seems to be every prospect, as also in some of the more southern counties, we see no need to fear a scarcity. We do not know that any have done so; still the destruction of crops has been so heavy that it has seemed to require considerable faith to feel otherwise.

The locusts are now on the wing. They have been very numerous in and around this city, and have done much damage. The vicinity, at the present time, is almost clear of them. This will give the owners of land in the Big Field and in other parts a chance to plant such crops as will be most likely to ripen during the remainder of the season. We are glad to hear that this

course is being pursued by many of the brethren in this and many other portions of the Territory, and we have faith that the hearts of the people generally, at the close of the season, will be cheered with the knowledge that more than enough has been harvested to supply the wants of all.

The following telegram received this morning by Deseret Telegraph line, shows the general state of the crops and the prospects throughout the Territory—

June 23.

Crops in Cache Valley look beautiful; no hoppers of consequence.

Willard—Half the crops gone; hoppers at work.

Ogden—Some parts, crops used up.

Kaysville—Taken nearly all the grain; the people replanting.

American Fork—Destroyed some; in the main the prospect is favorable.

Provo—The crops look fine; grasshoppers nearly all gone.

Spanish Fork—The crops look well; hoppers gone.

Payson—Have taken full half the crops in the old field; the new field is not hurt.

Fairview—The crops almost entirely devoured; the people all re-sowing.

Mount Pleasant—All the small grain gone; may raise potatoes and peas.

Ephraim—Three thousand acres of small grain gone; five thousand acres left; potatoes and peas look well.

Scipio—Two-thirds of the grain gone.

Fillmore—Crops destroyed at Chalk Creek; Meadow and Corn Creeks good; Cedar Springs and Oak Creek good.

Cove Creek—Not much damage here; at Pine Creek they have taken a good portion.

Beaver—Destroyed nine-tenths of small grain in Beaver, Greenville and Adamsville; good crops at Minersville.

Parowan—Grasshoppers nearly all gone; crops look better than ever before.

Cedar City—Destroyed one-eighth of the wheat crop; rest looks well. Good crops at Hamilton's Fort—no hoppers there.

Kanarra—No hoppers have been seen here yet.

Toker—No hoppers in Washington and Kane Counties.

St. George—No hoppers in this county.

—*Deseret News*, June 23.

A GLIMPSE OF THE MORMONS.

BY BAYARD TAYLOR.

Bayard Taylor's notices of the Mormons during his recent visit to Salt Lake City are rather meagre and in some respects superficial. We present some extracts as we find them in the New York *Tribune*—

"Ogden, Utah, May 22.—Like all others who visit Salt Lake City, I endeavored to see as many of the principal Mormon personages as my brief stay would allow. The material successes of the sect are so remarkable that one involuntarily connects them with its organization, and desires to ascertain the strength and soundness of the bond which binds the people together. The general view is, that Brigham Young's Government, like Louis Napoleon's, is *personal*, in the most extended sense—that its advantages spring from his own individual skill and shrewdness, even as its faults may be traced to his individual weakness.

"In seeking an interview with Brigham Young, I had no intention of asking him a single question in regard to his system: my object was to obtain a clear personal impression of the man. I first called upon Mr. George Q. Cannon, the editor of *The Deseret News*, and one of the Twelve Apostles—a very intelligent and courteous gentleman, whom I found ready to converse freely and with a frank, impartial manner, upon all vexed questions, including the Cullom bill. *The Deseret News* is the official Mormon organ, and has a large circulation throughout the

Territory. It is printed on paper made, and types cast, in Utah.

"While I was talking with Mr. Cannon, President George A. Smith, First Councilor of Brigham Young (the place formerly filled by Heber Kimball), came into the office. He is a cousin of Joseph Smith, but does not hold to the views of the latter's sons. He is a large, tall man, with an unusually bright, cheerful countenance, florid complexion, keen, lively eyes, and wears a brown wig. His voice and manner are alike hearty and agreeable, and I should think he had the power of winning men to his side. He also holds the office of Historian, and has just issued a very well-arranged pamphlet entitled, "Answers to Questions," designed especially for inquisitive travelers.

"On mentioning my wish to see Brigham Young, both Mr. Cannon and President Smith offered to accompany me. The Prophet's House is at the other end of the block, within the same inclosure. The stone wall, with rough semi-pillars every twenty feet, is twelve fee high, and effectually hides what is behind it; a part of the space is a garden. From this elevated position you have a magnificent view of the great Valley and the two snowy ranges.

"I was ushered into a handsome, well furnished room, divided by a wooden screen from a dim back-office. The floor was carpeted, a circular table, with a great globe of gold-fish, was in the center, sofas and chairs were on either side, and the walls were covered with pictures—portraits of Joseph and Hyrum Smith, Alpine landscapes, and a chromotint of Bierstadt's "Sunshine and Shadow," which the artist had sent to Brigham Young. We took seats upon one of the sofas, while two or three strangers—apparently Mormons from the country—waited on the opposite one.

"In a few minutes Brigham Young came out from his office. At the first glance you would take him to be a successful Bank or Railroad President, and his quick, straightforward, business like manner carries out the impression. After he is seated, however, and you have a chance of observing his features more closely, the signs of a quality with which Bank Presidents are not accustomed to deal, begin to manifest themselves. He is both short and broad, but his thickness gives the impression of strength, rather than corpulence. Although sixty-nine years old, there is no gray in his sandy hair, and his small blue eyes are keen and full of power. His head is large and approaching to squareness in its form, and his complexion is a strong, healthy red. His thin, firm-set mouth and large jaws express an indomitable energy. The general expression of his face is at once reticent and watchful.

"In his greeting there was the blandness of an acquired rather than a natural courtesy. His voice is mild, even-toned, and agreeable, and I can imagine that he might make himself fascinating to women, most of whom find a peculiar charm in a playful and purring lion. He said but little at first, and (I thought) seemed to be holding himself secretly at bay for questions which I did not intend to ask. By-and by, when I referred to the similarity of the scenery to that of Asia Minor, and led the conversation to the resources of the Territory, he spoke freely and fluently, and gave me considerable information concerning the remote southern counties. On all points of material growth he was frankly communicative. While he was talking I studied his face sufficiently to detect the three chief qualities of his nature—great prudence, great determination, and great belief in himself.

"Hearing a bell ring somewhere in the interior of the house, I took my leave. Curious travelers, among them some Englishmen, were calling, shaking hands, and leaving again, during the hour of my interview, and the conversation was made fragmentary by so many interruptions. A register is kept in the room, and the visitors are always requested to leave their names.

"The Mormons, of course, feel some anxiety regarding the action of Congress in their case. This is one of those instances where a policy adopted for the purpose of making political capital is especially to be deprecated. There are many features of the question which impose the greatest prudence upon those who deal with it.

"I tried to ascertain the extent to which polygamy is practiced, and also the proportion of the sexes of the children born in it. The estimates varied between 10 and 15 per cent of the married population, while the general impression is that the ratio of male and female births is about the same as in monogamic marriages. If the latter be a fact, however, it proves nothing. Polygamy is condemned by the intelligent instinct of the race, and the history of the nations which have allowed it. The question is social, not religious; and herein the Mormons have made the same mistake as many of their opponents."

If Mr. Taylor had said that polygamy is condemned by the traditions of a portion of mankind, he would have been nearer to the truth. If polygamy is to be condemned by the history of corrupt nations who have abused it, so must monogamy be condemned by the history of the nations who have abused it, and men and women would then be left without marriage, like the beasts of the field and the forest. What could be more scandalous and soul-sickening than the true social history of Greece, Rome, America, England, France, Spain, Prussia, and Austria, and other "civilized" monogamic nations? Nothing that ever occurred in polygamic countries. And the general "depravity of manners" among the foremost monogamic nations is confessedly and undeniably increasing.

Mr. Taylor makes the same mistake as most other people do, that God Almighty has nothing at all to do with social matters, which would be a great calamity if true, because in nothing is divine light and heavenly purity more needed than in the conduct of the social relations.

Mr. Taylor says—

"Admitting that there are rare cases where polygamy is spiritually justified, we must not forget that all human law is a general compromise between what *ought to be* and what *can be*, and therefore it cannot be framed to meet exceptional cases. I mentioned this argument, and insisted, further, that to permit polygamy for the sake of the very few whom it might possibly make happy, would be at the same time to give license to the multitude of coarser natures to whom the spiritual glory of marriage is simply incomprehensible."

Mr. Taylor seems unaware that the law of God provides an effective method of checking the license which coarser natures might be disposed to seize if they could. Thus his objection is without point.

Mr. Taylor thinks that daily intercourse with the outside world will effect the solution of the Mormon question, and he concludes as follows—

"Meanwhile, we must admit that Salt Lake City is one of the most quiet, orderly, and moral places in the world. There are a few Gentile liquor saloons; but the Mormons, as a people, are the most temperate of Americans. They are chaste, laborious, and generally cheerful; and what they have accomplished in 23 years, under every circumstance of discouragement, will always form one of the most remarkable chapters in our history. The Territory does not owe a dollar; the people have established manufactories, built roads and bridges, irrigated wastes of sage-bush, colonized the oasis of the interior desert for an extent of 400 miles, and made a nucleus of permanent civilization in the most forbidding part of the continent. We need only to wait a little longer, until they have outgrown the narrowing effects of their long isolation, and the problem of their relation to the Government will solve itself."

RETRENCHMENT AT SALT LAKE.

RESOLUTIONS

Adopted by the First Young Ladies' Department of the Ladies' Co-operative Retrenchment Association, S. L. City, organized May 27, 1870.

Resolved—That, realizing ourselves to be wives and daughters of Apostles, Prophets, and Elders in Israel, and, as such, that high responsibilities rest upon us, and that we shall be held

accountable to God not only for the privileges we inherit from our fathers, but also for the blessings we enjoy as Latter-day Saints, we feel to unite and co-operate with, and do mutually pledge ourselves that we will uphold and sustain each other in doing good.

Resolved — That, inasmuch as the Saints have been commanded to gather out from Babylon and "not partake of her sins, that they receive not of her plagues," we feel that we should not condescend to imitate the pride, folly and fashions of the world; and inasmuch as the Church of Jesus Christ is likened unto a city set on a hill to be a beacon of light to all nations, it is our duty to set examples for others, instead of seeking to pattern after them.

Resolved—That we will respect ancient and modern apostolic instructions. St. Paul exhorted Timothy to teach "the women to adorn themselves in modest apparel—not with braided hair or gold or pearls, or costly array; but which becometh women possessing godliness, with good works." Peter, also, in his first epistle, in speaking of women, says, "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price: for after this manner in old time, the holy women also, who trusted in God, adorned themselves." In a revelation given to the Latter-day Saints in 1831, the Lord said, "Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands." All of which we accept as true principle, and such as should be fully illustrated in our practice.

Resolved—That, with a firm and settled determination to honor the foregoing requirements, and being deeply sensible of the sinful ambition and vanity in dress among the daughters of Zion, which are calculated to foster the pride of the world, and shut out the Spirit of God from the heart, we mutually agree to exert our influence, both by precept and by example, to suppress, and to eventually eradicate these evils.

Resolved — That, admitting variety has its charms, we know that real beauty appears to greater advantage in a plain dress than when bedizened with finery, and while we disapprobate extravagance and waste, we would not, like the Quakers, recommend a uniform, but would have each one to choose the style best adapted to her own taste and person; at the same time we shall avoid, and ignore as obsolete with us, all extrêmes which are opposed to good sense or repulsive to modesty.

Resolved—That, inasmuch as cleanliness is a characteristic of a Saint, and an imperative duty, we shall discard the dragging skirts, and, for decency's sake, those disgustingly short ones, extending no lower than the boot tops. We also regard "paniers," and whatever approximates in appearance towards the "Grecian Bend," a burlesque on the natural beauty and dignity of the human female form, and will not disgrace our persons by wearing them. And, also, as fast as it shall be expedient, we shall adopt the wearing of home-made articles, and exercise our united influence in rendering them fashionable.

MRS. ELLA Y. EMPY, Pres.
MRS. EMILY Y. CLAWSON,
MRS. ZINA Y. WILLIAMS,
MRS. MARIA Y. MCDOUGAL,
MRS. CAROLINE Y. CROXALL,
MISS DORA YOUNG,
MISS PHEBE YOUNG,
Counselors.

RESOLUTIONS

Adopted by the Second Young Ladies' Department of the Ladies' Co operative Retrenchment Association, S. L. City, organized May 31, 1870.

Resolved—That we, the daughters of Zion, realizing the evils resulting from our compliance with the vain and foolish fashions of the Gentiles, and also feeling sensible of the sacred, high and important duties devolving upon us as Saints, wives and mothers in the kingdom of God, will from this day retrench in our dress, and make our apparel plain, neat and becoming to us as daughters of Zion.

Resolved—That we, being endowed with natural sense and abilities and with intelligence from on high, appreciating these blessings, are determined to use them to the honor and glory of God, and shall endeavor hereafter to refrain from speaking evil of any one, friend or foe, and improve every opportunity for doing good to those around us, ever striving to build each other up in truth and righteousness, and, by so doing, ennoble ourselves, and also gain the approbation and blessing of our heavenly Father.

Resolved—That we, being very desirous of storing our minds with useful knowledge, will devote such opportunities as we derive through this association, to mutual efforts for self-improvement; and instead of wasting precious moments, will use them for the purpose of becoming thoroughly acquainted with the principles of the Gospel and the various useful branches of education—also study and practice the laws of human physiology and health, that we may have health, strength and long life to do good in the kingdom of God.

MISS LONA PRATT,
President.
MRS. LIBBIE PRATT,
MISS VIA. PRATT,
MRS. LOIS WIDDISON,
MISS ELLEN WILCOX,
MISS LUCY ARNOLD,
MISS MARY NEBEKER,
Counselors.
MISS ANNIE SMITH,
Secretary.

—*Deseret News.*

INDIAN CHIEFS IN WASHINGTON.

[CONCLUDED FROM PAGE 454.]

Red Cloud and his party went to New York, and a public reception was got up at the Cooper Institute, June 16 Mr. Peter Cooper presiding. The hall was crammed, five thousand enthusiastic persons having assembled, "such was the curiosity of the people to see the most distinguished living representatives of the race who originally possessed the American soil, and whose history contains so much romantic interest, albeit little to the credit of the white race." Many prominent citizens were present. The Chairman and the Rev. Dr. Howard Crosby made brief addresses, after which Red Cloud arose and addressed the assembled multitude as follows—

"My brothers and friends who are here before me to-day, the Almighty has made us all, and He is here to listen to what I have to say. The Great Spirit made us both. He gave us lands. You came in here; we gave you those lands, and received you as brothers. (Applause.) When the Almighty made you He made you all white and clothed you, and He made us with red skins, and made us poor. When you first came we were very many and you were very few. Now we are very few and you are very many, and we are very poor. You do not know who it is who appears before you to-day to speak. We are the representatives of the original American race, the first people of this continent. (Applause.) We are good and not bad. The reports you have heard concerning us are all on one side and from interested men. We are all good, although you hear that we are all murderers and thieves. We have given you all the lands we had, and now we have no more, but a small island. If we had any more we would willingly give them. And now, our dear friends, we want you to help us with the Government of the United States. (Applause.) The Great Spirit made us poor and ignorant, and made you rich and wise, and skilful in doing things about which we know nothing. He made you to eat tame game and us to eat wild. You ask any one who has been across the continent to Utah whether we have not always treated him well. We have children to raise like you, and we want you to help us to raise them. (Applause.) At the mouth of Horse Creek, in 1852, the Great Father made a treaty with us

which required that we should leave the country open for transit for fifty-five years. We kept that treaty. We never committed any depredations until the troops were sent into the country and killed our people. Then we could not do anything else. Since that time there have been goods sent us from time to time; but only once have they reached us. Very soon the Government took away the only good man—Colonel Fitzpatrick—who ever helped us to goods. The Government said we should go to farming. Some of our people went to Fort Laramie and worked, but got very poor. We only want peace and justice, and we went to Washington for that purpose, and that is the reason we are here now. In 1868 men came out and brought papers We are ignorant and cannot read papers, and they did not tell us what was in those papers. We thought at first that the United States Government would take away those forts and give us traders. They misrepresented and deceived us, and we did not know what the papers contained. When I went to Washington and saw the Great Father he told me what the treaty was, and that the interpreters had been false to me, and did not let me know what the real subject of the treaty was. (Applause.) I want no more than right and justice, and I did not succeed altogether in getting what I wanted. I want you to help me. I am the representative of the old Sioux nation. I am no Spotted Tail, that will say one thing one day, and be bought with a fish the next. (Great applause.) Look at me. I am poor and naked, and yet I am the chief of the nation. We do not ask for riches. We do not want them, but we do want our children properly brought up. Riches bring no good. We can't take them with us into the other world, and all we want is love and peace. (Applause.) The riches that we have in this world—as Secretary Cox rightly told me—cannot be taken into the next life. Now, if that be so, I would like to know why the commissioners, who are sent out to us, do nothing but rob us all the time. (Laughter.) I was brought up among the traders and those who came out to us in the early times, and I had pleasure with them. They taught me to wear clothes, to smoke tobacco, the use of firearms, and all was well until the Great Father sent out to us men who used to drink fire water; men who were so bad that the Great Father could not keep them at home, and so he sent them to us. (Laughter and applause.) I have sent a great many words to the Great Father, but I do not believe that they ever reached him. They were drowned on the way, and I was afraid the words I spoke lately to the Great Father would not reach you, so I thought I would come and say it myself. I am going to leave you to-day, and go right home. I want to have men sent out to me and my people that we can trust. We do not want strangers. You belong to the East, and I to the West, and we ought to have an interest in one another. (Applause.) I do not want any more such men who are so poor that their only thought is to fill their pockets. We want honesty and honest men on our reservation, and want you to help keep us there. I am very much obliged to you for listening to me. I hope you have heard what I said. And now I bid you an affectionate farewell." (Great applause.)

Red Dog, who is a short, thick-set Indian, with a broad, open face, and a pair of cogged wheels in his swarthy ears, spoke briefly as follows—

"I have but a very few words to say to you, my friends. The Great Spirit gave us good men for our councils, and gave you good men for your councils, but now your councils are growing worse while ours remain good. (Applause.) These are my young men (pointing at the braves). I am their chief. Look among them and see if you can find any that are sick. They are all poor, because they are all honest. (Applause.) Whenever I call my young men in council they all listen carefully to what I say. Now, you have all come together in council, and I want you to listen, and ask your children to listen, to what I say. When the Great Father sent out men to us first I was slim, and I am now fat. It is because there were so many liars sent out there, and I am stuffed full with their lies. (Great laughter.) I know all of you to be men, and men

of respect, and, therefore, ask you confidently to see to it, that the Great Father sends out to us none but good, honest men, who will stand by us and do us no harm. Good-by." (Applause.)

Each sentence was interpreted separately as it was spoken. Almost every sentence was received with loud applause by the company, while the other chieftains and warriors signified their assent by a guttural "Ugh."

The assembly was also addressed by Dr. Washburne, Dr. Bellows, and Judge Daly. Dr. Washburne asked whether the reply to the Indians should be, "A war of extermination." (Cries of "No, no.") When the interpreter explained this sentiment of the meeting, the Indians gave a loud war whoop. and Red Cloud arose and shook hands with the Doctor.

At the conclusion of the meeting, three cheers were given for the Indians, who had some difficulty in getting from the hall, so much hand shaking being pressed upon them.

After the reception, the Indians went shopping, and the next morning (17th) they started for their homes in the mountains. On leaving the Pacific Railroad, Red Cloud obtained the 17 horses for his braves, and the party went on their way rejoicing. At last accounts Red Cloud had started on a grand buffalo hunt.

American papers report another deputation of Sioux chiefs at Washington.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 26, 1870.

DEPARTURES.—A company of 357 souls of the Saints, 7 of them from Britain and the remainder from Scandinavia, left this port, July 20, on the steamship *Minnesota*, Capt. Whineray. On board were also the following returning Elders, the first ten from Scandinavia, and the other two from England—Jesse N. Smith (and wife), C. D. Fjeldsted, Carl Larsen, Samuel Pedersen, L. P. Borg, Lauritz Larsen, M. Mortensen, John Haugaard, James Jensen, Eric J. Pehrson, J. Q. Knowlton, and C. J. Moseley. Elders Geo. Barber and Joseph Bean (and wife) were with the company, returning from brief visits to their friends in this country. The whole company appeared to be in excellent health and spirits, and were blessed with beautiful weather on starting upon their journey, the Elders looking forward to a happy union with their families and friends in the mountains, and the whole company filled with buoyant hopes and with rejoicing because of their deliverance from the wars and rumors of wars and the sins, corruption and miseries of Babylon the Great.

Elder W. W. Cluff succeeds Elder Jesse N. Smith in the Presidency of the Mission in Scandinavia.

ARRIVALS.—Brothers George and Samuel Stringfellow and William Cooper and his brother, Mr. Samuel Cooper, left Salt Lake City, June 27, and New York, per steamship *City of Brooklyn*, July 9, and arrived at Liverpool, July 19, in good health and spirits, after a very pleasant passage. They are on a short visit to their friends in this country.

Transfer of Branches.—For the furtherance of the interests of the work and in accordance with the wishes of those immediately concerned, the Hemel Hempstead and Kenaworth Branches, formerly belonging to the Bedfordshire Conference, have been annexed to the London Conference. The Ipswich Branch, formerly belonging to the London Conference, has been annexed to the Norwich Conference. The Presidents of those Branches will please to make out their reports in accordance with these changes, commencing with the report for July.

Appointments.—Elder Milford B. Shipp has been appointed to preside over the Leeds, and Elder Richard Smyth has been appointed Travelling Elder in the Liverpool Conference.

SPECIAL TRAIN TO MEET PRESIDENT B. YOUNG AND PARTY.

President George A. Smith and Elders O. Pratt, Geo. Q. Cannon, Joseph F. Smith, Joseph A. Young, John W. Young, Wm. Jennings, F. Little, Jesse W. Fox, D. H. Wells, jun., and several ladies, left the city this morning on the special train which went to Ogden at 8 50 to bring President Young and his company, who have been with him on his late preaching tour, to the city. The train reached there a short time before the arrival of the company in their carriages, they having driven from Brigham City after breakfast. The members of the company were in the enjoyment of good health; the President had suffered from a cold, but was free from it; and there was but one expression respecting the trip, all agreeing in describing it as an exceedingly delightful one. The change from the vehicles in which they had been riding, and the dusty and rough, jolting roads over which they had travelled, to the comfort and speed of the railroad train, was fully appreciated by the party, their recent trip enabled them to place a high value upon its convenience.

The absence of President Young and his companions from the city is always felt, and their return is invariably welcomed with gladness. It is a cause of gratulation to Israel that their leader has the necessary bodily and mental vigor to make these lengthy, and in some respects wearisome, journeys a pleasure to him. They are beneficial in more ways than one; they furnish a change of air, scenery and association which is very refreshing to those who have onerous and numerous duties to attend to, and relieve the routine which, without them, might become irksome; they also bring the leaders into close and familiar contact with the people, make them acquainted with their circumstances and the condition of the country, and give them the opportunity of imparting such counsel and instructions as may be needed, and for long periods after such visits the influence of their teachings and counsels is felt for good in every settlement.—*Deseret News, June 24.*

CORRESPONDENCE.

AMERICA.

Salt Lake City, Utah, June 29, 1870.

H. S. Eldredge, Esq.

Dear Brother,—Your very welcome letter of the 9th inst. was received night before last, and I was really much pleased to hear from you, of your safe arrival, &c.

I was sorry you did not see Capt. Hooper. He is pretty well, and leaves for home about July 15. Mrs. Hooper has a boy, and the Captain feels fine,

according to all accounts. Brother Morris came home on account of his health. Brother John T. Caine remains. Bishop John Sharp has been home and has returned to Boston.

I presume you are posted about local affairs pretty well through the papers. The Daily *Herald*, published by Dunbar and Sloan, over the old Eldredge and Clawson store, seems to be making a good start. The *Telegraph* has about petered out. It has not been published for some time, and the fixtures are advertized for sale by the U. S. Marshal for debt.

I should hardly think the climate and atmosphere of Liverpool would suit you, from your description, and I am pretty certain I should not like it. There is no place like home after all.

I think your folks are all quite well, as I see some of them nearly every day. Remember me kindly to all the mountain boys.

Your brother,
LEW. S. HILLS.

St. Louis, June 30, 1870.

Mr. H. S. Eldredge.

Dear Sir,—I have had the pleasure of visiting your beautiful city—Salt Lake City. I returned from there on the 25th. I had not any idea that you had such a paradise of a place in the far off wilderness as the country is for hundreds of miles.

I enjoyed my visit of four days very much, and would have liked to extend it to weeks, if I could have done so. I was disappointed at not finding you at home, but I renewed my acquaintance with those I formerly knew here, and made some very pleasant acquaintance with others, among whom was your partner, Mr. Hills, who was very kind in his attentions to me.

President Young was away from home, also Elder Taylor. I wanted to make the acquaintance of the President, for I admire the man for his energy and ability. As a governor and statesman he has more sense and power than there is in the whole Cabinet and Congress of the United States at the present time. Had we had such a man as President Young at the head of our Government for the last ten years, abolitionism and negroism would not have destroyed and demoralized our country as they have done.

I would like very much to pay another and longer visit next year, if I live, to Salt Lake City.

Yours truly,
W. D.

ENGLAND.

Liverpool, July 13, 1870.

President Horace S. Eldredge.

Dear Brother,—As I have been released from my labors in England, I conform to the custom of giving a brief account of my mission in this land.

I left Ogden City, in company with others, May 20, 1869, and after a pleasant ride over the U.P.R.R. and a comfortable voyage across the waters, I found myself on the shores of England, June 9, having made the journey in 16 days and 21 hours travelling time.

I was appointed to labor in the Birmingham Conference, under the direction of President Egan, where I have labored to the best of my ability until the present time. I feel to thank God for the privilege of gaining a little experience in trying to preach the Gospel of the Lord Jesus, and becoming acquainted with the ways of the world. I can truly say that my mission, though a short one, has been very profitable to myself, if to no one else. The Saints have been very kind to me and have administered to all my necessities, for which I feel to thank them, one and all, and I pray God to bless them and hasten the hour of their deliverance from Babylon.

I now set my face Zionward, to help to build up the waste places of the land that gave me birth (Utah). Praying God to bless you and all my brethren who remain here in the ministry, together with all the Saints in the Lord's vineyard, I remain your brother in the Gospel,

CHARLES SHUMWAY, Jun.

Nottingham, July 13, 1870.

President Horace S. Eldredge.

Dear Brother,—I now have spent one year and two days in the land of England. When I was called on this mission I certainly was brought to a stand still. I looked at my wife, then

at my children, with tears in my eyes; then at my blacksmith shop, with my hands in my pockets feeling for green backs; then gave a look over my farm, where there was some grain growing, with a prospect of a visit from the pests of that country, the grasshoppers, which I expect was punctually filled, to the destruction of all that was left for the support of my family; then, last of all, I took an external and internal view of myself. After getting my feelings well fermented in a pecuniary point, in connection with my deficiency of education and experience in Church matters, and considering that I was better adapted for eating bread and beef than anything else, I sat down and asked myself these questions—"Was Joseph Smith a Prophet of God? Is Brigham Young his legal successor? Is the kingdom of God again upon the earth, with all its gifts and blessings?" The living form of my wife and one child who then stood in my presence, though but a few days before they had lain at the point of death, had been given up as being so by the doctors, and I knew had been saved by some supernatural power, which power had been manifested by calling in the Elders of the Church, whose anointing of the afflicted with oil, and the prayer of faith, had saved not only the sick but the dying—this confirmed the gift of healing with me. Then as to Joseph and Brigham being Prophets, the test our Savior gave us was strictly applied and I found, even in my liability of passing a selfish judgment, that they favorably stood the test, and more if possible. As to the kingdom, the pattern which the Savior gave was before my eyes, and on examination I found the power of that kingdom plain to the observation of my reflecting mind. After giving this matter a careful and dispassionate consideration, I decided that it was my duty to fill manfully my mission, as God had called, or His servants, which is by the same authority. I arose from my seat, went into my secret closet, and poured out my soul to God, and He blessed me. I then dropped the hammer, the hoe, the pick, the axe and the spade, shook hands with wife, children, and friends, dedicated them unto the Lord, and asked Him to protect them. Up to the present He has done so, and I know He will do so. I truly knew I was a weak instrument, but I often prayed for Him to make me strong. This He has done, in body and spirit.

On arriving in this country, I was sent to labor in the Durham and Newcastle Conference, where I labored until about a month back, with pleasure and a great degree of satisfaction. Justice compels me to say that the people of that Conference have been fathers and mothers to me, brothers and sisters indeed. True, I have talked and written sharply about some of them, but no doubt they consider the reproof of a friend better than the kisses of an enemy. They are a good people and they deserve to be gathered. I look back upon that Conference as composed of a people who are friends to God and His kingdom. My feelings towards that people pen and words will not describe.

Since I arrived here I have visited among the Saints considerably, and so far I find them a good people, desirous of doing all they can for our Father's work. Under the able supervision of Pres. Lake, assisted by Elder Groo, the Saints have been made to rejoice. I hope that they will also under mine, and I know they will if we all strive to live our religion. I am well pleased with the place, I wish to do my duty, and I solicit the faith and prayers of the Saints, as I feel a need of them, in order that I may prove a blessing to the people and myself.

I feel assured that the people of my previous field of labor will be blessed under the worthy and efficient guidance of Pres. Lake, as I am satisfied the people will endeavor to carry out his counsel, as they have been willing to do mine. My heart aches sometimes when I see how the Saints, many of them, are struggling to live up to the requirements of the Gospel in the depths of poverty, in connection with their anxiety to go to the land of Zion. But the Lord is blessing those who are struggling in faith.

So far under the guidance of the Spirit of God, I find myself competent to defend the Gospel truths we so much love and prize. A few words, tempered with the Holy Ghost, are

worth more than a whole sermon, spoken with all the eloquence of modern Christianity, but divested of that life-giving Spirit which is essential for all to have who are defenders of eternal truth.

The people here are quite anxious to see you at a Conference of the Saints in this part of the vineyard. I feel well determined to do the best I can for the benefit of the Saints and the kingdom generally.

Be good enough to remember me kindly to all of the brethren in the Office. With many thanks for the kindness of all the Saints, with prayers in your behalf and all in the kingdom of God at large, I remain yours in faith,

GEO. H. PETERSON.

Bedford, July 14, 1870.

President Horace S. Eldredge.

Dear Brother,—I am well and I feel thankful that I have been counted worthy to take a mission to my native land.

I left Echo June 1, 1869, and reached Liverpool in 19 days. After visiting Bedford, my native town, President Carrington sent me an appointment to travel in the Warwickshire Conference, under the counsel of Elder John Toone. I found brother Toone had poor health and he travelled but little, so he wished me to visit all the Branches and give such counsel as I thought best. The Saints received me with kindness, supplied all my needs and made me comfortable. I travelled with pleasure, having the good feelings of my President, and the blessing of the Lord went with me.

About the last of Oct. 1869, most of the Branches were annexed to the Leicester Conference, and the Warwickshire Conference organization was discontinued. I found by the STAR that I was to travel in the Leicester Conference, under the counsel of Elder Nebeker. He came to Coventry and after some counsel he thought it best for me to still travel in the same Branches, so my field of labor was not changed. The few Saints were poor and much out of work in the winter, still they were kind and free to make me as comfortable as possible. I have had many good times in my labors. The Lord has blessed me with His Spirit. Some two or three persons have come into the Church and some who had fallen away have returned and been re-baptized, so I feel to hope that I have not labored in vain. So far as I know, I have sought for the counsel of Elder Nebeker, and when obtained I have done my best to carry it out in teaching the Saints or building up the kingdom of God. If I have failed, it is for lack of knowledge. I feel to return my best thanks to the Saints for their kindness to me while with them, and I should have been glad if my mission had been a little longer one, as I feel best while in the Gospel field, trying to do good to mankind, yet not my will, but the will of the Lord be done. I feel thankful to President Brigham Young for sending me here, also to President Carrington and yourself for all the good I have received from you both while here.

Accept my best wishes, hoping that the Lord will make you a blessing while on this mission for Christ's sake. Amen.

JAMES LAVENDER.

Bedfordshire Conference,
July 9, 1870.

President Horace S. Eldredge.

Dear Brother,—Having been released to return to the joys and pleasures of my loved "mountain home," after an absence of over two years, I could not do so consistently with my feelings without returning to Prests. F. D. Richards and Albert Carrington, yourself, and the brethren in the Office, my sincere thanks for the kindness and urbanity which have marked all the business and social relations which have existed between us while I have been in this country. To the many good Saints with whom I have had the pleasure of becoming acquainted in the Birmingham, Herefordshire (since attached to the Birmingham) and Bedfordshire Conferences, I feel truly grateful, and I tender to them my thanks and gratitude for their many acts of kindness in doing all they could with their limited means to uphold and sustain the Priesthood and forward the work of the Lord in which they are engaged. In this Conference, in which I have been longer and with

which I have been more particularly connected, I feel to thank the local Priesthood for their unanimity in sustaining me and carrying out my counsels and instructions. I was appointed to succeed Elder J. S. Richards in the presidency of this Conference, July 31, 1869. Since that time, by the assistance of the Lord and His holy Spirit, I have been laboring for the spread of those great truths which, if obeyed, will secure to us an eternal salvation and exaltation in the kingdom of our God. My efforts to gather the honest in heart have not been as successful as I could desire or wish. If the harvest has not been great, yet the Lord has blessed my labors and those of the brethren connected with me in the Priesthood, so that I feel to bless and glorify His holy name. There have been added to the Church in this Conference within the last few months sixteen persons, ten of them within the last four or five weeks. The spirit of inquiry is still manifest in some portions of the Conference, and I have faith that more will embrace the truth.

Besides those emigrating on the *Manhattan*, others will go after harvest, if their expectations are realized. There are a few, but a very few, who will gather as soon as the Cullom Bill and all other difficulties are removed, and they can *make more money* and live more comfortably there than they can here. Then and not till then will they gather. They will risk their eternal salvation for fear they may have to toil a little harder or do something for the upbuilding of the kingdom of God. Well, I dont know but they will be as useful here as over there. To all who can gather, I say, do so if you wish to serve God and be blessed, temporally and spiritually.

The Branches are doing as well as they can under the present circumstances, and the members individually are striving to live as become Saints of God. As a general thing there are some who neglect their duties, such as attending their prayers and meetings and paying their tithing. If they do not live for the blessings promised, they surely cannot expect to receive them. Many, very many of the Saints have done exceedingly well, considering the small pittance that is doled out to them by their hard task-masters. But notwithstanding their poverty they have been very kind, generous and hospitable to me, administering to my wants and necessities, for which I feel to return my heartfelt thanks and gratitude, praying God to bless them at all times with His holy Spirit, that they may be blessed in their outgoing and in-coming and in everything they lay their hand to do in righteousness, and that their way may be speedily opened that they may be gathered to Zion. I hope it will not be considered invidious to particularize when many have done so well, but I could not close without thanking brother James Durrant for the great assistance he has rendered to me and the Saints in various ways, and for the uniform kindness that I have always experienced from him and his family.

For the last two or three weeks I have been "showing brother Thomas Woolley round" the Conference and introducing him to the Saints.

May God bless you, and may we soon have the pleasure of meeting in Zion, is the wish and prayer of your brother in the Gospel,

H. B. Clemons.

London, July 18, 1870.

President Horace S. Eldredge.

Dear Brother,—All is well with us here, and we are getting along very well in our labors among the Saints. Brother Nealen's health is gradually improving. He joins me in love to yourself and sister Eldredge, also to brothers Jaques and Carlson. Brother Wm. W. Taylor is with us. He came last Tuesday. His health has been very good since he came here. He sends his love to all in the Office.

I remain as ever your brother in the new and everlasting covenant,

George Romney.

SWITZERLAND.

Bern, July 19, 1869.

President Horace S. Eldredge.

Dear Brother,—I congratulate you on your appointment as President over the European part of the Lord's vineyard, and wish that your efforts will be crowned with the desired effect, and that the blessing of God may rest upon you. May the brethren whom

the Lord has called to work with you and under you, among whom I am numbered also, be always filled with that spirit of faith and strict obedience which should be so familiar to the Priesthood.

When I saw my appointment, in the last number of the MILLENNIAL STAR, to preside over the Swiss and German Mission, I felt as if I were too weak to come up to the requirements connected with this office and call, but I trust that, with constant prayer, strict obedience, faithfulness in bearing my testimony unto this nation, and with the help of God and the kind assistance of my brethren, I shall be instrumental in the accomplishment of that work which the Lord intends to do through me. I hope we shall soon fill up the empty places in our meeting rooms, so that we may recruit our numbers to make up for the losses which have occurred through this year's emigration.

I wish to be kindly remembered to brothers J. Jaques and A. W. Carlson, also the remaining Saints in London with whom I had the happiness to form an acquaintance some 14 years ago.

Yours, in the everlasting covenant,

EDWARD SCHOENFELD.

UTAH NEWS.

THE following are from the *Deseret News* to June 30:—

A new liberty pole, 90 feet high, had been erected in front of the City Hall.

In many gardens in Salt Lake City the apple trees were being stripped of their leaves by numbers of small light-colored worms.

Two Thistle Valley Indians came into Fairview on hearing of the recent shooting near there, and with three brethren went and found tracks of four mounted red skins, believed to be Elk mountain Indians, who had driven off about a dozen head of horses, going up Sanpitch cañon.

Bishop Kesler cut a field of Winter Taos wheat June 22, sown last September. Ten days before harvest, countless numbers of grasshoppers made a raid upon the field, devouring half the crop, but an average of 15 to 20 bushels is the expected yield notwithstanding. The field was not irrigated.

C. Doreus wrote from Ephraim, June 19, that brother Johan Christian Christensen was struck dead by lightning, June 13, while in the field irrigating. Five Indians had come into Ephraim and stated that the shooting near Fairview was accidental, as the Indians were hunting deer at the time.

Presidents B. Young and D. H. Wells, Elders John Taylor, W. Woodruff, Jos A. Young, Phineas and Levi Richards, Judge Elias Smith, Marshal J. D. T. McAllister, the city fathers and several other gentlemen rode to the Asylum and Quarantine Hospital, June 28, and dedicated them for the purposes for which they were designed.

"G." wrote from Provo, June 22. Going from Salt Lake City southward, he saw little but peas growing between the Cottonwoods and the Point of the Mountain. At Lehi, American Fork, and Pleasant Grove the crops looked remarkably well. On Provo Bench there were small crops, the insects had been there. The "noble red men," some of Tabby's Piutes, in going north to attend to their religion, "borrowed" a few horses and mules on the way and sold some of them also.

Brother W. G. McMullin of Harrisburg, Washington County, wrote June 18—"The season thus far has been very dry, in consequence of which feed for stock is very scarce near the settlements. The people of our Southern settlements have formed a co-operative stock herd, which is kept at Maxwell's old ranch at Kanab, and is doing well. The people of Kanab have plowed and

planted a hundred acres of land there. Wheat in this country is ripe and is being harvested, and more in quantity than at any one season previous. Apricots are ripe, and grapes, apples, peaches and plums bespeak a bountiful fruit harvest. Cotton, corn and cane also look promising for an early and good crop. The health of the people in the different settlements is good. The weather up to this date has been hardly as warm as usual at this season. There are no grasshoppers here, and we do not want any, we had plenty last year. Peace, prosperity and contentment prevail in our Dixie Settlements."

A Conference of the Southern Mission was held at St. George, Utah, June 3, 4, and 5. Elder Erastus Snow presiding. The congregations were addressed by Elders Jacob Gates, Erastus Snow, Henry Harriman, Levi W. Hancock, Joseph W. Young, Robert Gardner, James G. Bleak, Joseph Birch, John Bennion, James A. Little, Samuel Hamar, and Levi Stewart, and Bishops Edward Bunker, A P. Winsor, Meltiah Hatch, J T. Willis, William Snow, and Charles N. Smith. The teachings were chiefly upon the advantages of co-operation. Among the local authorities presented and voted for were the following—Erastus Snow, President of the Southern Mission; Joseph W. Young, President of that Stake of Zion, and Robert Gardner and James G. Bleak his counselors; Walter E. Dodge, John O. Angus, Taylor R. Bird Wm. Empey, E. W. McIntyre, Samuel Miles, John R. Young, Marius Ensign, Joseph Birch, Jesse W. Crosby, jun., Richard Bentley, and Miles P. Romney, members of the High Council; and William G. Perkins, Patriarch of that Stake of Zion. The following names were called to go and strengthen the Western valleys—James Lewis (his sons and sons-in-law having permission to go with him), Oliver Elmer, Geo. W. Gould, Robert Smith, James Clark, John M Thomas, Taylor R. Bird, W. J. Spencer, Edward Bunker, jun., Geo. W. Lufkin, Benjamin H. Brown, John Adair, Lorenzo Johnson, W. J. F. McAllister, Henry Riding, Wm. Wood, Wm. Pratt, and Charles Lytle.

SCRAPS OF NEWS.

The lecturers of Surgeon's Hall, Edinburgh, have determined to admit women to the medical classes without any restrictions or limitations whatever.——The Liverpool "Mercury" sums up the glorious Orange anniversary (July 12) at Liverpool as "much beat, dust, dirt and drink"——The Thames embankment was opened July 13.——The screw-steamer "Scandinavian" recently made the passage from Quebec to Liverpool in 8 days, 13 hours, and 55 minutes, the fast st passage yet.——The report that Russia had joined Prussia caused gold in New York to go up to 120¾.——Mr. Spurgeon does not intend to go to America.——One poor pauper to every 20 of the population of England, how many rich ones is not stated.——The Franco-Prussian war is considered the beginning of an epoch, of which no man can see the end.——The "Times" calls the French declaration of war the greatest national crime since the days of the First French Empire.——Pauperism continues to diminish in Ireland.——A hundred and eighty "fallen women" of Portsmouth have petitioned the House of Commons in favor of the Contagious Diseases Acts. Those women like to be inspected and licensed, and they urge the great benefits arising therefrom.——The English Government is preparing for possible contingencies.——The Cork and Dublin Fenians proclaim in favor of France.——The Prussians blew up the bridge between Kiel and Strasbourg.——England wants to be neutral, so does Russia and Holland and Belgium and Italy and Denmark and everybody but France and Prussia and the Fenians.——The Fenians in America think England's difficulty will be Ireland's opportunity.——Spurgeon has the gout.——A Parisian critic says the girls dress like horses, with both mane and croupiere.——The Cincinnati "Times" says other nations owe Great Britain $4.000,000,000, of which the United States owes half, but there is nothing due from foreign nations to the United States.——The American papers represent that a general Indian war is imminent, Sherman and Sheridan think so, and they talk of making it short, sharp, and decisive, though they want more troops.——Mrs. Hugg, of Chicago, wants a divorce from Mr. Hugg. She does not wish to be hugged by Mr. Hugg any more.